

THE BURMA NEWS



MARCH, 1932

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA AND ASSAM

SPECIMENS OF SOME OF THE LANGUAGES PRINTED AT THE
AMERICAN BAPTIST MISSION PRESS

RANGOON, BURMA

ENGLISH

For God so loved the world, that
He gave His only begotten Son, that
whosoever believeth in Him should
not perish, but have everlasting life.

BURMESE

ဘုရားသခင်၏ သားတော်ကို ယုံကြည်
သောသူ အပေါင်းတို့သည် ပျက်စီးခြင်းသို့မ
ရောက်၊ ထာဝရအသက်ကိုရစေခြင်းငှါ၊ ဘုရား
သခင်သည် မိမိ၌တပါးတည်းသော သားတော်
ကိုစွန့်တော်မူသည်တိုင်အောင် လောကီသား
တို့ကိုချစ်တော်မူ၏။

KACHIN

Káning rai nme law, Kárai Kásang
a Kásha hpe kam sham ai ni nlang
htē gaw, hten bya n hkrum ai sha,
htani htana asak lu la mu ga nga,
Kárai Kásang gaw shi a Kásha
shingtai hpe jaw kau ai káw du
hkra, mungkan ga hpe tsaw ra wu ai.

SGAW KAREN

ယူအဲပ်ဟိပ်ခိပ်မိ တုအဟွပ်လီ၊ ကွံာ်အ
ဒိခါအိပ်တဂု၊ ဗီသိးကယပ်ပုလအရုင်ကု၊
နာ်ကု၊ အီတဂု၊ လာ်လန်နု၊ အသုတဟံးဂီ၊
တဂုဒီး၊ ကနုာ်ဘပ်တုမုအုထုအယိဒ်လီ၊

SHAN

မေသုဂေါ်ခိုခင်လတ်လေဝါ၊ ဟပ်ဝါတိ
ထိုင်တိထိုင်၊ ဂေါအာခင် အံခံ တင်အာခင်
ခိုခင်ဟိုခင် လိင် ခခေလိုင် အံလံ ဂှခင်မိုင်
ကြိုးမိခင်လပ်၊ ဝါခင်ခေခံအော့။

PWO KAREN

အဂဲး တံ၊ ယီ၊ ယူ၊ အဲ၊ ပုဂ္ဂု၊ မိ၊ မိ၊ ထီး၊ အဇ္ဈိ
လၢခွံ၊ အဇ္ဈိ၊ အဇ္ဈိ၊ ဝါ၊ လဂး၊ တံ၊ ဝါ၊ ဝါ၊ ဝါ၊ ပုလ၊
အနါ၊ ထံ၊ ဝါ၊ လဂါ၊ နီ၊ မိ၊ တာ၊ ဆာ၊ ဂါ၊ ဂီ၊ အု၊
အု၊ ဝဲ၊ မိနု၊ တာ၊ ဆာ၊ မာ၊ လု၊ ဆါ၊ လု၊ ကု၊ လီ၊

CHIN

Pasian in, a Tapa a um mi
kheempeuhte in kisia lo a, nuntak
tawntungna a ngahnah dingin, a
Tapa khat bek a pia dongin, leitung
mite a it hi.

TALAING (MON)

ဟိုတ်မွဲးဂှ် ဆညးမဃေဋ် ကောန် ကျာ်
ဟိုတ်သီတံဝံဟွံမိလိလံးလး လဇျါထာဝရ
ဂှ် တွံဒ်သိုက်ကိစ္စတု၊ ကျာ်ဂဗျိုင်ဝံ မိလိကိုမ
ထေဝံကွေံ ကောန်ဇကုဆဗ္ဗဂှ် ဆာန်ကောန်
လောကီတံဂှ်။

LISU

A: M A_ MI=YI. TV. JU_ M L: JO
TV. M: di; YE FI SI=LI: JI: LI: P M
SA; MY M7 FI_ BE=WU-S NY=YIA BI
R: TJ. TV. G7: K7 N JI=MI NY'L: JO
TV. NI. NU_ LO.

LAHU

G'ui' sha: Ya' hpu: hta' yon ve:
chaw hui: hka: pg'e, lu, kui, lo:
ma' g'a: ga,, co: ti ha ti hta' g'a.
tu, G'ui, sha: leh:, yaw' lo te'
g'a' ti' Ya' hpu: hta' pi' kai: hta'
hka: ga,, myigui, ya' hta' yaw' ha'
ve: yo:.

SOME OF THESE LANGUAGES ARE PRINTED IN SEVERAL DIALECTS
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THE BURMA NEWS

H. W. SMITH, *Editor.*

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No. 3

The Gospel Team in India

It is nearly three weeks since I returned from India. Perhaps I owe it to the friends who have been faithfully remembering the group in prayer to share with them some of the experiences and impressions which have come to me as a result of my two months with them. It has been a time of great testing for all of us, to really know what God's will is for us, but our guidance has become clearer and clearer. I have longed to see Burmese and Karen young people who would be willing to "go headlong and bindfold into the Everlasting Arms" as many missionaries have been led to do in America. Now, to the spiritual discipline of the Gospel Team work, this kind of young person is becoming a reality, and we believe that Burma is going to be greatly blessed as a result of the courageous leadership which is being developed during this work in India. At the end of December many of the group had the problem of our return to Burma. Each of us had to solve the problem of what God wanted him or her to do—whether to stay on or return to Burma. Those were days of great heart searching and prayer for all of us, and I know that every member of the group feels that something was burned into our souls, which was possible only through suffering. Each one had to decide it between himself and God, and then prepared to take the consequences of the probable mis-understandings, criticisms and difficulties. God led us

into untried paths, difficult new ways, and we hope, preparing us for the inevitable cross-bearing which is promised to those who follow him all the way to Calvary.

During the time that I was with the group we visited both the Telegu and Tamil country and also visited a number of places in beautiful Travancore State where the original races of India are still living, the Moguls having failed to penetrate so far to the south in their numerous conquests.

We arrived in Madras the early part of November and were given the difficult task of winning our way in that great student centre where the doctrine of Humanism is so popular—probably one of the most sophisticated college centres in the East. One of the splendid things about a group is that there are always such a variety of personalities with different temperaments, social gifts, dispositions, etc., that if the fellowship and the joy of the group is real the sum total of impression on other people is very great. Word spread very quickly about the group and before long we were flooded with more invitations than we could possibly accept. In some places where it had always been exceedingly difficult to get openings for Christian meetings, special requests came, as from the Women's Medical College and St. Mary's. At the medical college a group of Hindu girls especially

requested the Burma girls to spend a night with them and they stayed up until after 1 a.m. listening to our girls' testimonies and sharing their own experiences with them. The Y. M. C. A. and Y. W. C. A. were completely won over to the group and from then on they have given exceedingly valuable assistance in planning out the rest of the itinerary and in writing personal letters of introduction to Christian centres everywhere.

From Madras we went up into Telegu country and visited two college centres, Guntur and Musulipatam, and one Baptist centre, Ongole. At Guntur Musulipatam we had a glimpse of the same turbulent spirit which was so common in the colleges of the north. The large majority of the students were non-Christian and they were a very restless, excitable lot. The halls were packed with students and often many town people came in, and it was difficult to maintain order at first. But each succeeding meeting was quieter than the last and the last meetings were as quiet as any church gathering in spite of the fact that the crowd was jammed in like sardines and the air was stifling. They listened patiently thru a two hour meeting at Musulipatam and when we finished they would not leave their seats until we had to go for another appointment. A great crowd followed the group to the station, including all the missionaries (C. M. S.) and sent us off with many tears and evidences of their affection. At Guntur the Principal, Dr. Strock, was very much impressed with the effect on the college students and he has given his hearty support to the forming of a student group there. Maung Gale and Judson remained behind for several days to help them get their group started on a firm sound basis.

At Ongole we had our first experience with mass movement Christians. The large church was packed for every meeting and many missionaries

and Christian workers came in from other stations, as this was our one visit to our Baptist field. In spite of the difficulties connected with speaking to large crowds of people who have become Christians as a result of a mass movement, and who have very little education or conception of the purpose behind our coming, we felt that the missionaries there were eager for new light on how to have a deeper fellowship with their fellow Indian Christians. They felt that the work had gone about as far as it could along present lines, and they were concerned about deepening the spiritual life of the Christians they now have. We often heard the expression, "We must go deeper before we go farther." We took along from that section a Headmaster, and a B.A. M.A. graduate who was working with one of the evangelistic missionaries and a teacher from the Bible Training School. They accompanied us as far as Madura and have gone back we hope with new vision, especially of the possibility of a deeper fellowship between native Christians and missionaries, and thru them a deepening of the whole spiritual life of the churches. They came into our group as one of us and shared in everything with us.

Our next journey was to Madura. One of the most famous temples in South India is located there and we visited it one night. It was a most weird experience, because we felt as if we were in a great underground cave with vast tunnels in which one could easily get lost, and following us all the way were a chattering bunch of priests, caretakers, worshipers, etc. The priests, naked except for a loin cloth, fat and evil looking, gave me a very uncomfortable feeling. Later when I had visited Dohnovar and had learned of the Temple girls and boys, and something of the evil that is a part of temple worship in South India I cannot think without a shudder those men I saw that night.

We had other, pleasanter experiences in Madura however. It was exceedingly difficult to get started but after a conference with the college faculty on the question, "Are we satisfied with the results we are getting, from a spiritual point of view?" the interest greatly increased and the result was that perhaps one of the most hopeful groups was started there at the college in cooperation with the Theological Seminary.

From Madura we went to Tinnevely, where Bishop Tubbs was formerly stationed. The college people there were deeply interested and gave the boys every opportunity to reach both the students and people outside. One of the missionaries especially has had a great influence over young men and has helped many to go all out for Christ. One of the most interesting meetings which we had at Tinnevely was a meeting entirely for Hindus. Many of them came to the meetings held in a large central hall (There were between 1000 and 4000 people packed into that hall nightly) and a group of them asked for a special meeting which they would arrange for. They expressly asked the young people to give their testimonies of what Christ means to them, and so advertised it on the handbills they sent out to their friends. Never have we had a more tentative audience, and a number of the Hindu men told us that they were secret Christians. Their remarks about following Christ, in the closing speeches were certainly Christian in spirit. Our experience has usually been that we have had the most sincere and enthusiastic response from purely Hindu audiences. These Hindus said, "Why do you go only to the Christians? Don't waste your time on them. We are the ones who need you."

I want to mention just briefly our Christmas "Retreat" at Cape Cororin, on the very tip of India. An

Indian Christian had offered us his house on the Ocean. Mornings we had discussions on problems connected with the trip, and in the evenings some never-to-be-forgotten Vesper services down on the rocks that overhang the ocean. After two months extremely strenuous and difficult traveling, constantly in the public eye, it was a relief to get away from the world and have time to think 'long, deep thoughts' and to deepen our communion with our heavenly Father and to strengthen our fellowship with one another. We needed to assure ourselves of God's guidance for the work ahead and decisions that were made there, and the surrenders faced will make it for all a sacred spot.

Our devotions—especially the evening Vespers in the moonlight on those same great rocks are etched into our living memories for all eternity. Only a few rods away from us stood one of the seven great temples of India, challenging us to destroy its power. We have never felt the forces of evil—those sinister, demon-like forces which work in the dark, and who seem to delight in nominal Christianity as well as in those who are wholly committed to the devil—as strongly as on this trip. We feel that we are fighting against something very real and very awful, "For our wrestling is.....against despotisms, and empires, and rulers of this present darkness, the spirit hosts of evil in the heavenly realm." In two places especially we felt this awful power of darkness. We could not account for it, but every one of us was terribly depressed. In very subtle ways we felt this invisible power; sometimes in the faces of people, sometimes in the utter lack of responsiveness to friendly advances, and sometimes in unguarded looks when we felt that we had met the evil one himself. I cannot explain this, I realize, but it was very real, and very powerful.

As we left Cape Comorin we all knew that we had had a great vision of God and His purpose for the world there, and we were ready to go ahead and carry out our vision. But God had yet in store for us a far richer experience which has effected our lives very deeply. Some of you may have read some of Amy Carmichael's books about her work at Donnavur. This is not far from Nagercoil, and Mr. Dyer very much wanted us to visit it. In most places we have been challenged by a task which called for all the spiritual powers we possessed. Here we were challenged with something vastly different. For once we were up against something so spiritually vital and living that we were humbled to the very dust and felt our own spiritual poverty as perhaps some of us have never felt before. Never have we seen such simple faith, such childlike trust in the promises of God, coupled with a sane, normal, vital Christianity. All that day we sat at the feet of some of the most Christlike and beautifully loving people it has ever been my experience to become acquainted with.

There is not space to tell of the two weeks which I spent in India after our visit to Dohnavur, and I have probably left unsaid some of the more important things that I wanted to say. Many things just cannot be expressed in words. Please pray for our young people—not that their task may be made easier, but that they may have the spirit that wins over any difficulties and the courage to suffer anything for Christ and His Kingdom. Miracles have happened, many of them. Lives have been transformed and many have caught a new vision, a thing sorely needed in many places where we have been. Please keep on praying! They are counting on you to hold them up in prayer, while they carry on the battle at the front.

Gertrude E. Teele.

A Week of Book and Tract Distribution

With a display book-case lashed to the back of our car, we started north on the Prome road, loaded up with between twelve and fifteen hundred books and tracts in the following sixteen languages: Burmese, Sgaw Karen, Pwo Karen, Shan, Taungthu, English, Bengali, Chinese, Gujerati, Gurmukhi, Hindi, Oriya, Malayalam, Tamil, Telegu and Urdu. In two days we had run so low on certain lines that we sent back for 800 more books. In six working days we travelled 319 miles and sold 1,629 books and tracts for Rs. 89-13-3, averaging slightly less than an anna each. This means that upwards of half were one and two pice tracts and one pice Gospels of which over 150 were sold. About 1,000 of the total were in Burmese and 600 in the other languages.

We opened up shop in twelve different places and in those where we stayed over night we sold both morning and evening. In about one hour at Okpo and another at Gyobingauk over Rs. 20 worth was sold. The best time for selling we found to be from 5 to 7 or 8 in the evening but owing to the disturbances in the Zigon and Gyobingauk neighborhoods and the great scarcity of bungalow accommodation owing to its being occupied by the military, evening movements outside of our temporary headquarters were curtailed. At the rate we were besieged at Gyobingauk, another hour would have cleaned out our stock.

The hospitality of the Latta home at Thonze over the week end was one of those experiences that will leave a pleasant taste in one's mouth for many a day, and their "Prophet's room" in the "tower" at Zigon will long be remembered with pleasure. Zigon was our "farthest north." We had intended going to Prome but lack of time and the exhaustion of our stock made that impracticable.

The people readily recognized to whom we belonged. Of course, as soon as we opened up shop, the sight of two foreigners with such an outfit, specially the sight of a foreigner of the "gentler sex," attracted a crowd and frequently one would hear someone who came up and took a look at us say to his neighbors *ယောကျ်ား* and not infrequently also "American." This latter especially from the Chinese. In most places we visited there was evidence that a lot of colportage had been done. The Gospels were recognized and refused. Other books were bought more readily. However, in one place we cleared out our Gospels to the pupils of a National school. The headmaster there also bought Rs. 2-4-0 worth of books, mostly of an educational character, and another teacher As. 12 worth.

We sold 60 English books and the same number in Chinese, over 100 in Hindi and upwards of 200 in Telegu. We shall be glad to procure books in these Indian vernaculars for anyone wishing to use them in colportage. It is easy to sell books in Bengali, Hindi and Oriya wherever people who know those languages are found.

B. M. Jones.



The Spirit of God has to live with many people that you can't.



Immanuel Church

It may be of interest to readers of the NEWS to note the program of the Life Service Group of Immanuel Church at their January meeting. This group consists of more than twenty of the youth of Immanuel who accepted the Life Service Pledge on Rally Sunday, August, 1931. They meet with the Pastor each month for such a meeting as this. Each member is doing some special service in Kingdom Work for the Church.

Frank Ernest Eden.

Program

Hymn—"Jesus, the very thought of Thee."

Group Recites—"Sermon on Mount."

Group Recites—

"To every man there openeth a way, and ways and a way:

And the high soul climbs the high way

And the low soul gropes the low,

And in between, on the misty flats, the rest drift to and fro.

But to every man there openeth a high way and a low,

And every man decideth the way his soul shall go."

John Oxenham.

Group Recites—The Life Service Pledge.

I will give my life under God for others rather than for myself; for the advancement of the Kingdom of God rather than for personal success. I will not drift into my life work, but I will do my utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God. As I find it, I will prepare for it and follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may."

Group Recites—Life Service Prayer.

Heavenly Father, Thou knowest I desire to do my duty now and always. Give me an open mind to hear thy call and a willing heart to respond. May I be able through Thee both to do and to dare. Keep me from faltering or turning aside from any task Thou hast given me. May I be strong, having on the whole armour of God, and on every battlefield of character may I acquit myself like a true soldier of the Cross. Amen.

Hymn—"O Jesus I have promised to serve thee to the end."

Talk—Rev. G. S. Jury, M.A.

Hymn—"O Master Let me walk with thee."

The sacred ceremony of the Light—

Just as I am, Thine own to be,
Friend of the young who lovest me;
To consecrate myself to Thee,
O Jesus Christ I come.

In the strong fulness of my day
My years to give, my vows to pay,
That youth in Thee, may find the way
To Thee, O Christ, I come.

Benediction in Unison—

The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.
Amen.

Ellen Mitchell Memorial

In the past year 78 per cent of our running expenses (exclusive of missionaries' salaries) were paid from income received from hospital fees, dispensary fees, from services of the staff outside of the hospital, and from gifts. We are very grateful for these gifts. Those received from people in Burma total Rs. 404, and have come from the following sources:—

	Rs.	A.
Women's Society of the Burmese Baptist Church, Rangoon	6	9
Sunday School of the Nurses of the E. M. M. Hospital	40	0
Mon Baptist Church, Moulmein .	25	0
Missionaries	98	0
Women's Auxiliary of the English Baptist Church, Moulmein	50	0
Moulmein Karen Church	4	1
Karen Association, Ahlone	20	0
Christian Endeavour Society, English Girls' High School, Moulmein	15	0
Mon Baptist Church, Kammawet .	10	0
Matron, Staff, and children of the "All Burma Baptist Orphanage" ..	12	0
Servants of the E. M. M. Hospital	12	0
Staff Nurse, E. M. M. Hospital .	16	0
Burmese Baptist Sunday School, Insein	5	0
Contribution Boxes in the Hospital	30	6
One of the teachers at Morton Lane School (Rs. 5—per month)	60	0

In addition to the above, the Women's Society of the Moulmein Burmese Baptist Church have supported a Bible woman. The girls of one standard in Morton Lane school have made our hospital their project for the year and have sewed for us. One missionary couple had our nursery screened. The S. P. G. Mission of Moulmein made us a gift of vegetables and eggs at the celebration of the Harvest Sunday.

We hope that as the years go on an increasing proportion of our income will be received from gifts. It costs us around Rs. 35,000 per year to run the hospital and Training School. We are most painfully conscious of the fact that our income is decreasing because of

the financial depression. We are having many more patients than usual who can pay practically nothing for their care. Could you not interest some organization of which you are member, or would you not personally like to make a regular contribution to the work of this Hospital? We are truly trying to make this the Lord's work and would be most thankful if you would care to have a share in it. We hope from time to time in future, to tell you in these pages, of patients who have come to us for help.

A. B. Grey.



Mandalay Indian work

For some months now we have had no preacher for the Telegu Christian Group. Lack of money is the only hindrance since there are plenty of preachers over in India just waiting for a job, I am told. The meetings have been fairly well attended however, although I know it must be somewhat discouraging to them. The one who has acted as preacher is a North India man who is office errand boy at Kelly High School. He is a good man and I believe a consecrated Christian, but he knows no Telegu and so he speaks to them in Hindustani. But they understand Hindustani very poorly, in fact, I find that most of them understand Burmese better than they do Hindustani, so I try my Burmese on them occasionally. Is it any wonder they do not grow more rapidly. It is like expecting children to grow on food they cannot digest.

There is good prospects among them for an advance if we only had a preacher who could give his full time to them and their Hindu friends who frankly confess that they have forgotten all about their Gods. Pray the Lord of the Harvest.

H. E. Hinton

Judson College

Judson College Chapel Fund

The work of building has gone on steadily. Four of the great steel roof trusses are in position and three others are ready to be hoisted. The tower has risen to about the middle of the upper windows as you see them in the picture of the completed exterior. Work has been begun on the floors.

A serious attempt is being made to get the remainder of the Fund required from Burma to be paid in by June 1 so as to obtain the 15,000 dollars which is the amount of the conditional offer. In order to claim that amount while the exchange favours American money certain individuals and Associations are agreeing to guarantee such sums as seem within their reach. It may be possible that some will need to advance small amounts to make these commitments good at that date, but so much is at stake that it seems reasonable for us to put forth the effort.

I appreciate very much the cordial support which I have had in this. If the missionaries and churches not yet approached respond in the same way we shall be able to divide the burden so as to carry it with reasonable effort. I regard about three fourths of the sum now required in Burma to be reliably underwritten.

I regret my indisposition which seemed to demand that I get to the hills as early as possible, for it has kept me from visiting many of the fields personally. My rapid recovery is making it possible for me to urge on the campaign. I beseech you all to give every ounce of support you can at this most critical time that we may finish up this long drawn out task.

Wallace St. John.

Report of Chapel Fund for the period ending Feb. 29, 1932

Amount contributed by Mr. Rockefeller \$35,000.00.
Conditional pledge of Mr. Rockefeller \$15,000.00.

	Amount Pledged.		
	Rs.	A.	P.
Missionaries	31,323	6	0
Old Students	22,160	0	0
Churches, etc.	56,772	13	4
Total	1,10,256	3	4

	Amount Paid.		
	Rs.	A.	P.
Missionaries	31,012	8	0
Old Students	14,912	12	3
Churches, etc.	54,012	8	4
Total	99,937	12	7

Total Expenditure to February 29, 1932 82,180 0 0

Net Credit Balance on February 29, 1932 17,757 12 7
Rs. A. P.

Rangoon-Pyapon Burman Churches	4,874	3	9
Judson College (Entertainments, etc.)	4,182	2	9
Rangoon Karen Churches ..	3,804	4	3
Rangoon English Baptist Ch.	1,211	0	0
Cushing High School	184	8	9
Immanuel Baptist Church....	1,575	10	0
Bassein Pwo Karen.....	733	0	0
Bassein Sgaw Karen Churches	6,396	2	0
Bassein-Myaungmya, Burman	365	14	0
Moulmein Burman Churches.	2,720	3	0
Moulmein English Baptist Ch.	632	1	6
Moulmein Talaing	105	0	0
Moulmein Karen Churches..	523	12	0
Henzada Karen Churches...	3,623	5	0
Henzada Burman Churches.	1,609	2	6
Toungoo Paku Karen Ch.	1,094	6	0
Toungoo Bwe Paren Ch....	763	9	3
Toungoo Burman	204	0	0
Mandalay	887	0	0
Tharrawaddy Karen Churches	1,133	10	6
Maymyo Baptist Church....	1,415	8	9
Meiktila	983	14	6
Shwegyin Karen Churches..	1,054	9	0
Pyinmana	545	15	6
Taunggyi	979	14	3
Loikaw Karen Churches	418	11	6
Sandoway Churches	537	13	6
Papun Karen Churches.....	131	0	0
Prome	354	8	3
Mongnai	57	0	0

Myitkyina	358	14	0
Bhamo Churches	284	15	3
Namkham	413	5	0
Lashio Trinity Church.....	60	0	0
Loilem	36	0	0
Kengtung	15	0	0
Sagaing	199	0	0
Nyaunglebin Karen Churches	175	7	3
Indian Work Mergui.....	10	0	0
Kalaw Christians	12	0	0
Myingyan	250	0	0
Maubin Pwo Karen Churches	369	8	0
Tavoy Karen Churches	59	4	0
Thonze	149	0	0
Thaton	23	0	0
Loimwe	6	0	0
Collections at Convention....	101	2	6
Tamil Bap. Church, Rangoon	75	0	0
Thayetmyo	113	0	0
Friends	2,599	9	0
Interests	5,600	8	10
Total	54,012	8	4

Respectfully submitted,

Mya Pon,

Treasurer, Judson College,

February 29, 1932.

Rangoon.



Julia Stickney Cochrane

Ten days ago I felt so strongly the urge of writing to my long-time friend Julia Cochrane that I put other things aside and wrote that very day—the 16th February—knowing that if I left it until mail day it might be crowded out for lack of time. Before the letter was posted, came the cablegram telling of her death on the 16th of February. I first came to know Julia Stickney while we were students together at Newton Centre and we were “pals” on many speaking trips before sailing; cabinmates on the Atlantic trip in October 1899 and companions on sight-seeing tours during our stopover in England. Again on the voyage from England we shared the same cabin and during the thirty years of our common sojourn in Burma we kept in close touch. Of her public school days in Washington D.C., her college preparatory course at Northfield Seminary and her college days at Mt. Holyoke (where

she imbibed a great admiration for Mary Lyon) I came to know early in our friendship—for Julia was ever bubbling over with enthusiasm for her loyalties.

Miss Stickney was appointed to the Burman Mission in Henzada before leaving America and was happily associated with Dr. and Mrs. Cummings in that field, until her marriage with Rev. H. P. Cochrane in 1917. She was interested not only in the town school which was her especial charge but also paid visits during Christmas and other holidays to their outposts in the district, making many friends among the Burmans and many helpful contacts for the town school. She made the most of her opportunities in language study. No sooner had she reached her station, than, “Ma Mary” was engaged as her personal teacher. There was no language school in those days and work that could be done without Burmese was ever pressing so that it was by being “instant in season and out of season” that one got on and was able to pass examinations in the required time. Julia made good progress and began early to use Burmese in her work. I well recall being a guest at the Henzada Burman Association a few months after our arrival in the country. Miss Stickney and I were amused at the tactics of her teacher Ma Mary in urging her pupil to outstrip me in talking the new language. We were then infants in speech but because we used what we had in making friends with the people they thought we could go on indefinitely talking with them if we would and were quite cross with us when we rested our tongues in English conversation which they could not understand. Before half her first term of service was finished Miss Stickney had a serious illness which kept her out of the work for about a year and there

was great anxiety, lest she might never be able to resume work but her strong constitution won the day and she again took up her duties at Henzada and continued until her marriage, after which she and her husband began work in Pyapon. There Mrs. Cochrane entered heartily in the school work and was keenly interested in the field as a whole until their marriage. Their last term of service was at Sagaing where again Mrs. Cochrane took up the care of the school and often worked beyond her strength. Both Mr. and Mrs. Cochrane needed rest and change before they retired from that field. It was their devotion to Burma for which they had given their best years of vigor and strength, that kept them overtime until some one could be found to take over the work they were laying down. Neither the restful home trip nor the three years of rest and recuperation in the home-land were sufficient to bring back health and vigor to Mrs. Cochrane. We mourn our loss as a mission and our sympathies go out most deeply to her bereaved husband and family.

Julia S. John.

Moulmein

On Valentine's Day a cable came announcing the arrival of a sister to Marvin Wayne Lovely. That means that we have a lovely granddaughter now! Louise S. Weeks.

Notice

As we are to sail from Rangoon April 2 to retire from active missionary service. We would like to dispose of our household goods at Henzada, and shall be glad to send the list to any missionary applying to see it. Goods should be disposed of by March 25.

John E. Cummings.

There are two things in which we should thoroughly train ourselves—to be slow in taking offense and to be slower in giving it.

Pwo Karen Mission

Maubin

We have just returned from our favourite tour on the "Harry Morris," and have one more which will take us up to the time of our Associations and this will be my last, except for some day trips near Maubin the last of March. During April Sra Toe Khut and a band of workers will have the use of the launch. What a help it is in our work!

During the past two weeks we have worked in seventeen different villages and have had the last and, in many ways, the best of our sectional conferences held in Kanounge village, where we have a real live Sgaw Karen church. Of the eight churches represented at this conference, seven were Sgaw, as we were in the Sgaw section of our field.

We have held eight of these Burma-for-Christ conferences, covering all the churches of our Association. The Sgaw and S.P.G. churches have been invited and the response has been very hearty. We feel that the conferences have been well worth while, and if the plans for more intensive evangelism, discussed at these meetings are carried out, we ought to see some results, in a deepened spiritual life among our Christians and more souls won.

Our Pwo Karens are still very much asleep, but we see some signs of an awakening.

We are hoping to welcome a new family to Maubin. A great work is awaiting them. Do pray that whoever comes may have a vision of the need and wisdom and training to meet the many industrial, social and spiritual problems on this needy field.

Minnie B. Pound.

Sgaw Karen Mission

Nyaunglebin

Miss Peter has already told you that we had extra helpers from the Seminary and the Bible School for village Gospel campaigns during the cool season. Gospel Campaigns were held in eleven villages, where there were 221 decisions, not including a host of children who want to keep on singing the Gospel Team songs; and there have since been additional decisions in some of these villages bringing the total up to 250 or more. Of this number there are fifty or sixty waiting for an ordained pastor to have time to come and baptize them; in two of the villages there have already been several baptisms. A lad of sixteen whose parents opposed his becoming a Christian was baptized last Sunday. He knew before hand that he might have to leave home and there was some question about baptizing him, but he stuck to it that he would rather leave home than not be baptized so the ordinance was administered. That evening his father chased him from the village with a dah. At present he is in Nyaunglebin and came to see me to-day. He is an up and coming lad, and I can quite understand that no half-way measures would suit him when he made up his mind to become a Christian. He says he will keep praying for his father and mother until they, too, become Christians. He has made up his mind to stay with the Gospel Team during March and April, and some of the Karens will see about keeping him in school if the father has not relented by the time school re-opens in May.

After Association a worker will be placed in each center where a campaign has been held and will teach and train the new converts. I

am so glad our people realize the importance of the follow-up work. One of our great needs at present is more ordained men. Whole villages are becoming Christian and it is sometimes a problem how to get these new converts baptized. I have just heard that about half the people in Ngapein are to be baptized after Association. This is rather a large fishing village where for years we have had a small struggling church, but four different times during the past year there have been baptisms there, and now the Headman and his followers are coming. In one village there are 45 waiting for baptism, in another there were 50 decisions, among them one of our former E.T.C. pupils who became the teacher in that village. In this village there are two families of ten or twelve adults who want to be baptized but the old grandmother (now past 80) will not give her consent. I wonder if they will have the courage of that sixteen-year-old boy and be baptized anyway.

The good work thus far reported has been confined to the eastern and north-eastern part of the Nyaunglebin field. Now we hear that a revival is taking place in the churches in the western part of the field, and an urgent call has been sent to B. Tha Ya to come and help the pastors there. He plans to spend the next two weeks in that section. Students from the Nyaunglebin school still go out week-ends to several villages where there are only new converts. They teach the people new hymns, teach them to pray, and lead the worship on Sunday if no preacher or teacher comes to help. The boys who are keenest for campaign work and most faithful in the follow-up work

assigned them were the ring-leaders in the trouble we had at the beginning of the rains, when the boarder boys went on strike because "they had more work to do than the boarder girls". Timid girls, who were afraid of the sound of their own voices in the classroom, can now go into a non-Christian home, teach the children to sing, relate their own Christian experiences, and teach the older girls and women to pray and memorize Bible verses, with an ease that is really surprising.

H. V. Petheram.



Bassein

As I went about here and there in America I was often asked how long I had been in Burma and when I had replied invariably people would say it was "Home" for me there. I realized it was indeed home when I arrived in Rangoon and the next day at the Karen Theological Seminary Commencement where I was greeted especially by Thra Maung Yin, our leading evangelist; but I realized it more when I was welcomed at the steamer in Bassein by pupils and teachers and later by the two programs given, one by the school on the night of arrival and one Sunday morning by the Christian Endeavour Society which has grown out of the special group of non-Sgaws I was working with, before I went on furlough but which now includes a few Sgaws.

Than Pe, a Burman, passed the expert C.E. test at the Maymyo Bible Assembly and started the Society immediately on his return to school.

Right here I wish to speak a good word for the Assembly, for it seems to me that the morale in our school, especially in the high department is much better because of those who have been to Maymyo. Several are

anxious to go this year and we are asking for each one, only ten rupees for train fare. The S.S. which has sent delegates for several years, at present has not sufficient money for leaflets. We are hoping, however to get some money by private subscription so our school will be represented. It seems to me that my welcome has been even more hearty than on previous returns. Even the goats came to see me and the youngest one came upstairs to the very door of my room and was very loth to leave, tho the mother was calling vociferously below. I feel that I am taking up the work where I laid it down but with a few more opportunities for religious work. I have been teaching Standard X Bible with non-Sgaws from Standard IX and Standard VIII in the class. On Sunday afternoon I have for one hour, a group who have signed the life service pledge and some who are interested but not quite ready to take the final step. Fourteen have signed. On Sunday evenings those who have not been baptized come to my house at the time of the evening service and some come Wednesday nights.

I am also supervising the library which has been under pupils only for several months.

The women met on February 12 for the World Day of Prayer from 7 a.m. to 12 noon and again from 5—6-30 p.m. and also on following days. The Book of Remembrance and Overseas were found helpful and interesting by those who planned the programs.

The W.C.T.U. have had their monthly meetings regularly and although three members have died, they now have one more than when they first started. One or two find much interest in the Union Signal.

The temperance society, one of the boys said, followed me to America. He hoped it had followed me back.

Last week the school had their annual sports and some representatives from jungle schools took part in them and carried off some of the prizes. The Scouts had a camp fire and also a concert. A good representation of non-Christians who are interested in Christianity came in from Tagongyi where our women have special work. A chapel was dedicated in this village several years ago.

I had a wonderful furlough with many privileges and opportunities. I met many friends and class-mates whom I had not seen for years, one for over forty, also many of our Burma missionaries now at home. Among these were Victoria Mitchell Crowe and her daughter who drove twenty miles to the Portland,

Ore. station and was with me an hour, Dr. Earnest Armstrong, now teaching in the theological school in Portland, Ore., Dr. East, Miss Thompson, doing faithful work in a small church in Sanger Calif. and two daughters of Mr. Beecher who founded our school. Then I saw many who asked about friends in Burma and I have cards with the names of some of these on them and I hope in time to pass on the messages.

I am glad to be back in Bassein. I am keeping house and my guest-room will be ready in a day or two for any who can take time to give us a visit. I plan to stay here during the hot season and will be glad to see any who can come then.

Clara B. Tingley.

Chin Mission

Thayetmyo

The last of the 3rd 16th Punjabis left us this week to return to India, but it is understood that we shall not again be left without troops here for some time to come.

By January it seemed safe to do touring again. Sayama Ma Hannah and our Chin workers held a D.V.B.S. near Mindon, forty miles from here. After a week of further work in that village and near-by places Mr. Condict and the preachers returned with the good news of awakened interest and forty-six baptisms, practically all adults.

In the first month of the new year we had as visitors Mr. and Mrs. Latta, the Josif family, and Mr. Streeter, all of whom cheered and helped us and our people, including the Christian Karens and Burmans in town.

Mr. Condict is attending the Pegu Chin Association near Taungoo, visiting Chin villages near Taungdwingyi on the trips

over and back. The Irrawaddy Chin Association will meet at the end of March in the northern part of Henzada District.

Last night's home mail included a letter from Mrs. W. F. Thomas who is spending this winter at Hasseltine House in Newton Center, she and Miss Tschirch representing Burma. It is a comfort to receive her assuring word of our sons in the Home. We think of the Thomas family as responsible for the opening of Chin work, Dr. Thomas' mother being the first missionary to go among their villages. Dr. W. F. Thomas was one of the committee to select the site for this mission. North of our school there have been several unoccupied acres, the proposal of that committee being that some day a Chin village would be built on them on the outskirts of this Burman town: the rebellion this year has been the stimulus to start the village.

Isabel Adams Condict.

Burman Mission

Bassein

Yes, Bassein is still on the map, but we have been too busy to advertise the fact. School finance has been the big problem of the year, and we have not yet solved it. However, the gaps between income and outgo will not be quite as large as threatened at the beginning of the school year, and we are grateful for that fact.

Our annual association meetings were held in Bassein, February 12-14, with a very small attendance. But the meetings did not lack in interest, and many were helped by them. The reports from the churches showed a very poor year, with a big drop in church membership and church contributions, but an increase in Sunday School attendance. The decreased church membership is largely explained by the dropping of those who have dropped out of sight. Where have they gone? Nobody knows.

One of our out-station headmasters has been experiencing a very trying persecution, and prosecution, with numerous and costly postponements of the court's decision. He has stirred up opposition by his earnest Christian life, and is winning friends through the present trial. We are hoping for an advance movement in his neighborhood. A young neighbor of his has recently been baptized, and our hot-season colporteur comes from his village.

School closes March 18 but reports and repairs will hold us for some time before we can get away for a much-needed rest. We remained in the station last hot season, and both of us are becoming physically fagged; but the youngest member of the family is doing quite well, thank you.

Sidney V. Hollingworth.

Pyinmana

Next week comes our Graduation Exercises on March 5, with an exhibition of our farm products. There are twenty one in the graduating class which is the largest number we have ever had. The Pwo Karens are most numerous. After they leave we will have our Rural Reconstruction Institute April 12 to 27 right in the middle of the hot season, vacation when any one who wants to come will be free to do so. We hear of many who are planning to be here. In addition to the courses on Poultry and Gardening and home and health work which I shall give, various Government Departments have agreed to give a period a day to show what contribution they can make to the uplift of village life.

Mr. and Mrs. William Cummings and daughter were welcomed to Pyinmana on February 10 and they are beginning to make themselves at home and have started studying Burmese. I remember hearing him talk Burmese and Karen fluently when I came out to Burma in 1913 but he pretends he does not understand a word now.

I visited the Burman Henzada Association also this month. It was a privilege to see the fruits of forty five years of labour by Dr. and Mrs. Cummings in that field. From little beginnings in the early days, by persistent faith and effort, a field with 600 Christians and eleven Churches on a largely self-supporting basis has been built up. Native leaders have been raised up out of insignificant little places who are now carrying on a larger measure of service than the missionary and all his helpers were carrying on at the beginning of the period. Many words of appreciation telling

of the achievements of these years were spoken by the Christians. A hand which has continued at the helm for many years has been a means to bring about these results, both material and spiritual. As they leave the field to retire, another missionary is needed to be placed at the helm to conserve and carry forward the labour of this outstanding Burman Mission station.

I saw that the Henzada Burman Church had for its acting pastor, a Sgaw Karen preacher. He had formerly gone as a missionary preacher to the Lahus of Kengtung. I heard also of a Karen Church which had a Burman preacher for its pastor in the Karen side of the field. This interchange of racial leaders was a unique and encouraging sign of the development of mutual appreciation among the Christians of these two races.

Brayton C. Case.



Toungoo

We have just recently come back from the Chin Association at Thayagone. The trip was by cart across the paddy fields about eight miles. I walked half of the way out as it was early morning. The clouds of fine dust were dense, and we ate more than the proverbial "peck of dirt". Mr. Condict was present to talk in Chin at the Association. Mr. Case and a Team of twenty fine Christian boys from the Agricultural School at Pynmana gave a good concert at the Association and repeated it the next night to a very crowded but very quiet, attentive audience in Toungoo. We hope that it will be an annual affair in Toungoo after this. Our S.P.G. friends were also present. The items were amusing or instructive and the Burmese version of the parable of Lazarus had a *spiritual* message. The brass band

of the Agricultural School and its Glee Club gave musical items between the talks on various phases of the Agricultural School work. Pupils of several different races told what the school had meant to them. We hope that quite a number of boys from Toungoo may go to that school next year.

On Friday night at the Burman Mission House we had a very encouraging church prayer meeting with reports from the workers at Pyu and Yeshangale who were on their way back from the Chin Association. Some of those who are asking for baptism went to the Association to see Christianity in action in another jungle village similar to their own. Their testimonies and prayers at the Friday meeting gave us all great joy. I expect to go down to Pyu (32 miles south by Railway) on March 13 when several will be baptized in Pyu. On March 6 several will also be baptized in Toungoo and join our Burman Church. *Only those who are engaged in Burman work* can appreciate the deep rejoicing over these additions. Each one represents very long, steady effort and prayer. The joy bells are ringing in Heaven and in the hearts of Mr. and Mrs. Rogers and the workers here.

We are now planning the evangelistic work of the hot season. Last year in April and May and October we were greatly helped by the services of Saya Ko Maung Gale and others who were available when the Bible Schools and Seminaries were closed. We have been feeling the difference in the whole field ever since. We are praying for still greater "showers of blessing."

Mildred A. Mosier.



HIS LAST WEEK—Passion week studies issued last year is being reprinted. It will be available at the Press at one anna per copy.

AYMYO BIBLE ASSEMBLY, 1930

April 1 to April 11

Theme — CHRIST OF BURMA

Tentative Programme

Courses of Studies

English—

1. The Kingdom of Christ for Burma—Miss Meader.
2. The Christ of Experience for Burma—Mr. Braisted.
3. The Christ of History for Burma—Mr. Hinton.
4. Christ the Physician for Burma's Need—Dr. Henderson.

Burmese—

1. The Expert Christian Endeavour for Burma—U Ba Tun.
2. Christ for the Village Life of Burma—John Thet Gyi.
3. The Mind of Christ for Burma—U Tha Din (Promé).
4. The Fellowship of Christ for Burma—Ma Saw Myaing.

Therapy—

1. Christ for the Churches of Burma—Thra Aung Mo, Seminary.
2. Christ for All—Thra Mooler.

Special—Teacher Training for Bible Teaching—Mrs. Gates.

Director of Music—Saw San Thin.

Morning Devotionals—Wednesday, Hampshire Falls Programme, "Decision Meeting"—Mr. Josif.

EVENING ADDRESSES.

- 4-32, Friday—Presidential Address (Karen and English)—Saw Mooler.
- 4-32, Saturday—Christ for the Business and Professional Life of Burma. (Burmese and English)—U Ba Hlaing, B.L.
- 4-32, Sunday, Preacher to be announced.
- 4-32, Monday—Mr. Abraham—English.
- 4-32, Tuesday—U Po Tun—(Burmese and English) (W.M.M.)
- 4-32, Wednesday—
- 4-32, Thursday—Christian Literature for Burma—Mr. Jones (Methodist).
- 4-32, Friday—U Tun Pe, M.L.C.
- 4-32, Saturday—Concert by Assembly Talent—Leader, Saw San Thin.
- 4-32, Sunday—Preacher to be announced.

It is hoped there will be a large delegation from Schools and Churches, and that the Superintendents will urge their teachers to attend the course on The Teaching of Bible by Mrs. Gates.

Po Min,

Chairman, Programme Committee
Myingyan.

The Farquhar Prize for Literary Production.

This prize was instituted as a memorial of the literary labours in India of the late Dr. J. N. Farquhar and is in control of the Committee of the Indian Literature Fund of the National Christian Council. The amount available from the fund is Rs. 160 and it has been allotted for the current year, through the Literature Committee of the Burma Christian Council (which is also the Committee of the Christian Literature Society, Burma Branch) for a production in Burmese. The Burma Committee has decided to add to the fund Rs. 190 from its own prize fund, part of which has been contributed by the late Miss Helen Laughlin, K.I.H., and part by S. S. Gnanaviran Esq., B.L.

Therefore, with a view to encourage literary effort and to stimulate the production of profitable reading matter in the Burmese language, the Committee of the C.L.S., Burma Branch, offers herewith a first prize of Rs. 250 for the most valuable and a second prize of Rs. 100 for the second most valuable manuscript for the general reader on any religious, social, economic or political subject. Following are the conditions of the competition:—

- (1) The length of the M.S. must be such as to make a book of not less than 175 pages crown octavo nor more than 250 pages.
- (2) A MS submitted for the competition must reach the Convener, Publication Committee, C.L.S., 12, Park Road, Rangoon, not later than June 30, 1933.
- (3) The MSS. for which the prizes are awarded shall become the property of the Christian Literature Society.
- (4) The MS. may be an original work or a translation or an adaptation. (In case of a translation or an adaptation of a copyrighted book, the competitor must assure the Society that permission has been obtained for translation and publication.)
- (5) The Committee reserves the right to withhold the award if no MS. is submitted that it considers worthy of publication.
- (6) The decision of the judges appointed by the Committee shall be final in selecting the winning MSS.

Following are some subjects on which the Committee thinks valuable books might be produced at the present time. The Life of St. Paul, The Citizen and His Country, Gambling, Social Hygiene, Peace and War, The Place of the Home in the Social and Economic Fabric of the Country, The Truth of Christianity, and The Social Prin-

ciples of Jesus. This is merely a suggestive, not a comprehensive list.

The undersigned will be glad to enter into correspondence with prospective competitors and render any possible assistance in the selection of subjects or books for translation.

B. M. JONES,
Convener, Pub. Com., C.L.S.,
12, Park Road, Rangoon.



Medical Examinations in Mission Schools

With the suspension of the requirement for medical examinations, we had concluded that our services outside of Moulmein, would not be wanted. However two School Superintendents have written us asking what would be our minimum rates. Heretofore schools have paid us from As. 8 to Re. 1-8 per pupil for one examination. We are offering for the coming year as a minimum, one of two propositions as follows:—

- (1) Services of a doctor and two nurses for Rs. 50—per working day of seven hours, plus travel to and from Rangoon.
- (2) Eight annas a pupil plus travel to and from Rangoon, with a minimum of 100 pupils per day.

It is understood that where several schools would be covered on one trip from Rangoon, the travel would be divided among the several schools according to their size. Wherever it takes more than a night and half a day to get to a place, we feel we should charge for the extra travel time as per working day. This is time from Rangoon.

The idea in offering the two different propositions is that some School Superintendents want every child examined, relatively superficially. Others would prefer to have only the new ones in the school and those who have had a bad health record in the past, examined, and these very thoroughly.

May I remind you that this is a minimum offer and any schools who would care to have us and can offer us more, would certainly help out the work of the hospital, and be much appreciated.

Medical Staff,
Ellen Mitchell Memorial Hospital.



The price of the Sgaw Karen Reference Bible has been reduced to Rs. 3 being the same price as the Bible without references. We hope that this will result in more sales of this edition.

A. B. M. P.

Kindergarten Training Class

All applicants for Kindergarten training must have had at least one year's work in the tenth standard. E. E. Whitwer.



Death

In Washington, D. C. on February 16,
Mrs. J. H. S. Cochrane.



Birth

In Moulmein, February 16, to Mr. and Mrs.
P. R. Hackett, a son.



For Rent

Fincliff Lodge (The Safford House)
Site 46 Kalaw. Three bed-rooms, each with bath, sitting room, dining room and veranda. It rents at Rs. 125 monthly during the hot season. Usually three months is considered the hot season. For other months it rents at Rs. 100 including mahli. It is also for sale to a missionary at Rs. 5,500. It has recently been repaired and is in first class shape.

H. E. Dudley.



Taunggyi

There has been a rather sudden change in our plans and as a result Miss Whitehead leaves early in March with Dr. Gifford for Moulmein, where the Hospital friends will give her a delightful home until my return. I plan to leave Taunggyi late in March and to sail on the Yoma, April 25, for America via England and Canada.

The Rest Haven will be cared for by Mrs. Henderson during my absence. Please write to her about your teachers and girls who need to come to the Rest-Haven. Dr. and Mrs. Henderson will be good friends to all who need the rest and care up here.

Our house is rented for the hot season of 1932. Anyone who would like to use the house during the year may write to Mr. Henderson for terms. It is not likely that the house will be available for the hot season of 1933 as we expect to return to Taunggyi before that time.

Lizbeth B. Hughes.

BURMA MISSION DIRECTORY

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Miss L. P. Bonney.

Office, 121D Mission Rd. Rangoon

Tel. Address, Baptisma.

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Miss H. Phinney.
Miss R. W. Ranney.

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Rachel Seagrave.
Violetta Peterson.
Charity Carmen.

Moulmein.
& Mrs. A. J. Weeks.
Marion Beebe.

sein.
Clara Tingley.
Manglebin.
H. V. Petheram.
Freda Peter.

Henzada.

Rev. & Mrs. A. C. Phelps, K.I.H.

Shwegyin.

Rev. & Mrs. C. L. Klein.

Toungoo.

Rev. & Mrs. G. E. Blackwell.
Miss S. T. Ragon.
Miss G. A. Malne.
Miss Effie Adams.

Tharrawaddy.

Miss Gertrude Anderson.

Tavoy.

Rev. & Mrs. Walter D. Sutton.

Loikaw.

Rev. C. H. Heptonstall,
(in charge)

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M. B. Pound.
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ungyi.
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& Mrs. C. H. Heptonstall.
Faith Hatch.

nkham.
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ngtung.
& Mrs. R. S. Buker, M.D.
Lem.

KACHIN MISSION.

Bhamo.

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